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Introduction

To introduce this pamphlet to our fellow-students, few words are necessary. I shall have simply to state here its composition and its aim, and to lay down a few general principles for which our Association stands, and of which the papers in this pamphlet are salient expressions.

There are two parts in this pamphlet. The first part consists of papers prepared by our students who have kindly answered my solicitation; and the second is a history of the General Association Movement by Mr. Arthur Rugh, and a brief history of our Association and Conference announcements written by our General Secretary, Mr. Y. S. Tsao.

In trying to perform my duties in connection with the Association, and to carry out the policy of intensive and extensive development as set out in my initial message, my attention was constantly being arrested by the need of some definite knowledge Association, and by the lack of a clear and concise statement of on the part of our members of the ideals and activities of the the principles in which we believe, when we approach our friends, the non-members. To meet this situation, I saw the possibility of undertaking the publication of a pamphlet like this, to consist of papers treating subjects that are related to the title, "Association Ideals and Activities." The aim of this pamphlet, then, is self-evident. As stated in the circular which I sent out for the solicitation of material to make up this collection, the aim was described as being two-fold: "First, to arouse interest in the Association work among all the students, thus rendering the non-members a chance to acquaint themselves with the work of the Association and to understand what the Association stands for; and secondly, to remind the members of the principles and ideals that as members, they should observe consistently and persistently, in order that they may be conscious of the common purpose of the organization."

The extensive aim is indeed important. To interest the non-members is one of our main objects; we are ever ready to extend our service to those whom we have not yet reached. But in my opinion, the intensive aim is just as important if not more so.

The Association as a social institution must attain a certain degree of inner harmony, before it can ever claim to be healthy, and radiant with the potential energy of growth. And such harmony is possible, only when the members themselves, the units, become aware of their common purpose, and strive with all their might to attain it.

Many are the principles for which our Association stands. It is not my purpose to discuss them here at length. In passing I shall mention just a few of the most important ones, as a key to the discourses that follow.

First, we believe in the complete development of the individual, his soul, his intellect, and his body. This three-fold ideal distinguishes the Association from the Church, the School, and the Gymnasium, each one of which tends primarily to develop only one faculty of the whole man. I do not mean to disparage any of these institutions. Far from it. They are the very things that the Association depends upon. Without them, the Association cannot exist; but with the Association, all these institutions are afforded the opportunity to reach a higher synthesis, and are made more serviceable to the individual as a whole.

Secondly, we believe in Truth. The freedom-giving truth, "Ye shall know the truth, and the truth shall make you free." "Let there be Light" is our motto in approaching the facts of the world. No superstitions are to be tolerated. We are to hasten rather than to retard the social evolution in China, namely, the transition from the customary-superstitious stage to the liberal-scientific. So far as this transition is concerned, the Western countries are not far ahead of us. But we must coöperate with Humanity as a whole, to try to reach that end of all human effort, the ever-developing truth.

Thirdly, we believe in Action. The possibilities of life can never be realized, if they are not put to trial. Action unfolds potentialities, and re-enhances experiences. The Chinese scholar has neglected this fundamental principle of life for ages. True, once in a while there happened to be some exceptions, but they were mighty few. But whenever they did come, they were always those who actually accomplished things. In fact, it is not too much to claim that action has stamped the men who became great, and has proved to be the main, if not the only, path to truth and life, to life itself—not to the trappings of it.

Lastly, but the greatest, we believe in Love. The doctrine of Love, as taught by Jesus, is all-embracing and comprehensive. All the other principles which I have mentioned are involved in it. It is the Substantial-Eternal of Christianity, the distinguishing factor between Christianity and other religions. It forms the *raison d'être* for service, mutual help and sympathy, which are the highest properties that human evolution has attained. Love can never be over-praised. Suffice it to say, the most manly way to live a life worth living is to exchange it for Love—Love of God and Love of men.

With this I conclude my few words of introduction. Thanks are due to those who contributed the following papers.

April 20, 1913.

PENG CHUN CHANG.

I. Christian Character

The development of Christian character, as the public will know, is the all-important object of the Chinese Students' Christian Association. In my experience with the work, I have come to suspect that many people still do not quite understand the nature and power of Christian character. These Nathanaels, so to speak, are asking why and what is Christian character?

To answer these questions fully would lead us into a lengthy treatise on comparative religion. Time and space, however, do not permit us such an undertaking. We insist on Christian character, because of many reasons.

In the first place, Christian character is essentially religious. Believing in God, in His eternity, in His righteousness and power, and in the creation of man in His image, the alpha and omega of a Christian character are love and perfection. In the life of a Christian, faith transcends wisdom, and he does unto others what he wants others to do unto himself, with utter disregard of all consequences.

In the second place, Christian character is universal. In the Kingdom of Heaven, Greek or barbarian, bond or free, white or black, all acknowledge the sway of one loving Father. I should love my neighbor as myself, because the Father Who lives in me lives equally in him, and loves him as much as me.

In the third place, Christian character is active. From the giving of a drop of water to one of the least, to the preaching of the gospel to all the nations, there is a great difference in

degree, but they are all action just the same. Brought face to face with difficulty or danger, a Christian does not seek to avoid or to escape, but to fight and to conquer.

We might go on enumerating other qualities, but these three are enough to make the Christian character unique. The ideal is already as high, as broad, and as practical, as any individual can desire. In fact, it is so high, so broad, and so practical, that many so-called Christians, individually and nationally, fail so miserably in their effort, that they constitute a drag upon it.

Right here and now, therefore, we may admit with all propriety, that there are heathens in Christendom, and Christians in heathendom. Like the Pharisees of old Judea, a part of Christendom are now simply crying, "Lord! Lord!" while Jesus answers, "I do not know you. I have other sheep that are not in this fold."

We must therefore distinguish between Christian character and Christian profession. A man may go to church regularly, build cathedrals and steeples reaching the sky, or send missionaries to foreign lands by the score, but if he has not a humble and loving heart, he has not Christian character. On the other hand, if a man, with trust in God, feels the nobility of his soul and all other souls, and does as little as lies in him to raise the fallen, to help the poor, to comfort the mournful, or to visit the sick, baptized or unbaptized, he has Christian character.

This distinction is important, because failing to recognize it, we suffer the Christian heathens to slam the doors of Heaven against the heathen Christians. People hesitate to acknowledge Christ as their Lord and Savior, because they have been deceived as to His real mission.

What is wrong, then, Christianity or men? Can we find any other religion that insists upon a character so high, so broad, and so practical? An ideal that can be easily realized is not worth much as an ideal. A religion that caters to the demands of the animal in man is not an ideal. A religion that preaches non-action does not contribute to progress of the world. The trouble with Christianity today is that we have men who are exploiting the ideal. To vindicate the power of Christian character, we must discount the hypocrite, credit honest character, and to those who are without the pale of our ideal, we must let our light shine and bid them, "Come and see."

S. D. LEE (WISCONSIN).

II. The Intellectual Ideal of the Association

As a student organization, the Chinese Students' Christian Association has as one of its objects the development of the intellectual faculties of its members. It believes that religion should not exclude the intellect. On the contrary, it believes that the intellect is one of the most important means by which man can attain a spiritual life. This is particularly true for us Chinese students. For the Chinese conception of religion has always been rationalistic rather than emotional. The Chinese philosophers hold that it is only through *knowing* the best and highest that man can be or do the best and the highest. It is true that there are mystics who have lived spiritual lives through ecstatic faith or through extraordinary will-power. But it is no less true that as a result of the intellectual enlightenment of the past several centuries, people have come to know the true meaning of religion more and more, and that the world of ours is considerably better—not only materially, but also morally and spiritually—than that of our forefathers.

The importance of the intellect even in matters spiritual is not to be ignored. The history of the world bears witness to the disastrous results of the unfortunate divorce of Reason from Religion. There has been a time,—and that time has not entirely passed away yet,—when a man accepted a faith simply because his pastor or priest had told him to do so, or because his father and mother had believed in it, or because it had been accepted by other people. He was not allowed to reason why he should accept it. Those who used their reasoning were regarded as heretics and were burnt alive by hundreds. *Credo quia impossibile est*,—"I believe because it is absurd." *Quod semper, quod ubique, et quod omnibus*,—"It was undesirable that 'I' should do any thinking."

Fortunately the time of blind belief is passing away! Today the tendency, it seems to me, is to rationalize religion, to make religion appeal to the intellectual mind. Religion no longer defies reason. People have begun to rebuild religion upon a firmer basis, upon the rock of knowledge and reason. Knowledge has triumphed and has made the world what it is today. It has not in the least undermined the influence of religion, but, on the contrary, religion has been greatly strengthened. Religion is no longer mere salvation of the petty soul. Its scope has



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been immensely enlarged and liberally interpreted. Indeed, by the advancement of human knowledge, religion has been made more lovable, because it has become more reasonable.

Christianity has come into China for many years. But it has hitherto appealed, not so much to the intellectual class, as to the masses who would accept Christianity as readily as they have accepted any other religion or superstition. This is a mistake on the part of the Christian workers. The Chinese Students' Christian Association, as I take it, has its duty to remedy this mistake. It has in the past years undertaken to encourage our fellow students to cultivate an intellectual understanding of Christianity, to study it from the rationalistic point of view, to study it as a part of our liberal education. We wish our fellow countrymen to know what Christianity is and what it has actually done. We would regard it a lamentable loss, if any of our fellow-students should come to this country and should, either through ignorance or indifference, go away without procuring a comprehensive knowledge of the dynamic forces which have been modeling and shaping the occidental world for many a century. The Association has been working to establish Bible-classes and encourage earnest discussions among our students. It invites the critic, cheers the skeptic, helps the doubtful, and interests the indifferent. In short, it opens the door and leads the way. It believes with Tennyson that

“There lives more faith in honest doubt,
Believe me, than in half the creeds.
He fought his doubts and gather'd strength,
He would not make his judgment blind,
He faced the spectres of the mind,
And laid them; thus he came at length
To find a stronger faith his own.”

SUN HU (Cornell).

III. Physical Well-being

The importance of physical well-being which our Association recognizes as one of our ideals, is so self-evident, that few stop to reason why. We grant it as readily and naturally as we admit that flowers are beautiful (if we are at all natural ourselves). In fact, to put this innate idea into words would be like the attempt of the artist to transfer the beauty of nature

onto the paper—it simply weakens the effect. But artists do not give up painting on that account; nor shall we stop writing because it is difficult to express one's self.

The following will indicate roughly the value of physical well-being:

(1) Physical well-being as a factor of safety: In the struggle for existence the physically strong stands a much better chance of survival. History has abundantly confirmed this view. Daily experience teaches us that it is so. Reflect a moment on the tragedies of the Taiping Rebellion and the humiliation of our fatherland—who doubts the truth of the statement?

(2) Physical well-being as the basis of economic welfare. This requires but little or no explanation. Modern statistics have shown us that the loss of a nation from diseases and premature deaths is simply astounding, and most of this loss could be prevented by proper hygienic measures. Sickness and poverty go hand in hand.

(3) Physical well-being is a basis for morality. Everyone knows how morbid and irritable a person is when he is not well. When a child is taken ill, it becomes cross. "Immorality goes hand in hand with morbidity of mind. It is the weak and not those who are strong in body and mind that recruit the jail." On the other hand, health evolves a consciousness of power, which inspires courage, confidence and resolution. Through its influence the moral self comes forth healthier, purer and stronger, and man becomes in every way better fitted to lead a life of usefulness to his fellowmen.

(4) Physical well-being as a factor of aesthetic evolution. Of all the beauties in nature, none can compare with that of human beings. We learn to appreciate the beauty of nature; shall we not enhance the beauty of our own race? Through physical culture, we can cause health and vitality to shine thru the sparkling eyes and clear complexions of our youths, who, by sheer exuberance of health and strength will execute every movement with infinite ease and grace. This is not a wild dream, but a sane wish that has been turned into facts by the best families of the West. You will agree with me when you compare the children of your learned professors with the pale-faced, half-deformed sons and daughters of the poor laborers. What makes the difference?

Having discussed the importance of physical well-being the question naturally arises, "How can we acquire it?" Three factors must be considered:

1. The moral influence on health:

Sir Galahad has well said "my arm has the strength of ten, because my heart is pure." Modern medical research enables us to explain the truth scientifically; for it has been shown that all the fire, zeal and energy, which are the marks of manhood, owe their origin to the internal secretion of a certain vital organ. This it is that makes for the fiery, spirited colt. This it is that distinguishes a high-spirited, brave general.

Another old saying further illustrated the salutary effect of morality on health. "Cheerfulness, temperance and repose; slam the door on the doctor's nose." The truth of this proverb is well illustrated by the country gentry of old, when those good old folks would sit in the shadow of a tree, moving just enough to keep their backs away from the sun, smoking their long pipes, talking and nodding alternately till their grand-children would take and lead them to their meal. Those old men are, as a rule, good-natured, temperate, certainly have plenty of repose, and often lead a healthy, long life.

But that is not what an ambitious youth wants. What he wants is not health as opposed to disease, but health which gives strength, activity, energy and endurance. These can only come from physical training, and moral resolution.

II. The second requisite is physical training. The ancient Greeks, the Medieval Knights and Modern Athletes have taught us what physical training can do. The old Chinese scholars have shown us what lack of physical training may result. We need not all strive to become great athletes, and we cannot all become such. But there are four purposes that we can and must make physical training answer, namely, recreative, hygienic, educative and remedial.

(1) Recreative: Recreation is the most healthy change for all mental workers. It banishes all worries, tones up the muscles, clears the brain, cheers up the spirits, and makes one quite fresh for new work.

(2) Hygienic: Physical training improves the circulation, deepens the respiration, facilitates the elimination of waste products by augmenting perspiration and respiration; accelerates the flow of lymph, and thus increases absorption; aids the peristaltic movements of the stomach and intestines, and thus helps digestion; exerts a tonic influence on the nervous system through constant exercise of the same; and finally, by improving the general circulation, benefits the whole body.

(3) **Educative:**

(a) **Physically:** Everyone knows how awkward we feel when we try to play a new game; but soon our nerves and muscles become so educated, that we do it with ease, wondering why we were once so clumsy. By long training we learn to do complicated movements with perfect coördination, and our muscles become an obedient servant to our minds.

(b) **Mentally:** A good athlete uses his brain even more than his muscles. Failure or success in the athletic field is clear cut, and compels him to reflect "why such result?"

(c) **Morally:** The lessons of "stick-to-it-ive-ness," "team-work" and good start, or in other words, pluck, self-denial and alertness, have never been better taught than in the athletic fields.

(d) **Socially:** Coöperation of the team, fellow-feeling because of common interest and respect for good athletes who cannot "shine" in the class rooms are powerful socializing factors. For this reason I rejoice to hear of the organization of the Far Eastern Olympic games, for it will help to unite China.

(4) **Remedial:** Many diseases such as constipation, obesity, crooked spine and even nervous disease can be cured by exercise. Often it is the only cure.

III. Influence of standard of living on health:

It is daily observed that many morally straight people have all the exercise they need and yet are far from healthy. The answer is simple. These people are underfed, overworked, live in crowded dirty huts breathing foul air and drinking polluted water, conditions most favorable to disease. Sunshine, fresh air, proper nutrition and cleanliness are royal roads to health.

IV. The effect of physical training:

Sargent describes the effects of physical training of three European nations in the following words:

"Who does not recognize in the high-shouldered, deep-chested, thin-flanked frame, in the melancholy disposition, in the unity and solidarity of the German youth, the effect of his favorite gymnastic apparatus and the posturing and pyramiding of the Turnplatz? In the lithe, graceful figure, the supple limbs, the vivacious spirit, and the love of the beautiful that dominate the soul of the French youth, who does not see the effect of his calisthenics and light gymnastics? Broad shoulders, large loins, and heavy limbs, backed by dogged pluck and endurance, characterize the English youth. And where are these powers better

developed than in the vigorous training for a boat race or in the trampling, jostling struggle for supremacy on the football field?" What shall characterize the youths of the Flowery Republic?

S. M. Woo (Johns Hopkins Medical School).

IV. Association and College Students

(These are a few of my own experiences in connection with the Association. I have not attempted to treat the subject fully, for I think my own experience will be more definite than theory.)

I have often been asked what phase of college life has meant the most to me. My answer invariably has been "The Young Women's Christian Association." The Christian Association has given me the opportunity to make life-long friendships; it has given me a chance to serve my fellow-students; and, best of all, it has offered me an opportunity for spiritual development.

Friendship means happiness, encouragement, and above all, discipline. None of us can be what we are intended without the help of friendship. Our souls would shrink and our life would be self-centered if we had no friends. Friendship not only costs time, affection, strength, patience, and love, but it also requires self-abnegation and self-sacrifice. Though friendship is necessary, yet "it is a great and solemn thing to say to another human soul 'in this one life that we have to live, we will share all things temporal and spiritual.'"

The Association gives to this problem a very good solution. In the Association both at Wellesley and at the University of Wooster, I have found this to be true. Many of the girls in the Association have the world's good in their hearts and Christ in their conduct; they have souls that are large, catholic, steadfast, and loving. In associating with all of them, and especially in becoming intimate with a few of them, the idea of the universal brotherhood of man has come home to me most forcibly. My horizon of thought used to be the nation; now it has become the world.

When I first came to this country, I felt I was wasting time. I said to myself, "There is so much to be done at home. I could better use the odds and ends of my time if I were at home. I am not needed here." Very soon this illusion faded from my

mind. In the Association I found girls who were indifferent to Christianity, girls who had been brought up amidst its influences and had enjoyed its fruitages, but had forgotten its great value. A quiet talk from one who knew through personal experience what Christ means to the individual, to a family, and to a nation, would in many cases open their eyes and renew their spirit of devotion..

Again I found in the Association many that were interested in the Missionary Movement. Some of them were women of unusual ability and strong character, whose service if given to China, would be of inestimable value. On the other hand, some were light-hearted, whose interest in the movement was mere enthusiasm. To the former, it has been my joy to present the need of the field and the glory of life spent in such a work. To the latter I have sought the opportunity of presenting the difficulties of missionary work and have tried to make them realize that success can only be secured through absolute self-sacrifice and unfailing love.

Oftentimes the Mission Study Classes lack teachers. For several years China has been a popular class. I have found it a great opportunity to spend one evening in the week in one of those classes. In the discussions, while I have learned to see China through American eyes, the Americans have had a chance to understand the Chinese problem. Their interest has been aroused, sympathetic and intelligent, such an interest as will help to solve the great missionary problem.

All of us as members of the Christian Association realize that spiritual development is as much a part of our education as mental and physical development. Only the people who derive their power from God can have real influence. But how to get this power is a great problem. Religion and natural happiness have for centuries been considered as belonging to two different spheres. Religion has for this reason become very narrow: consequently it is hard for an active and broadminded man to put it into practice.

In the three-fold development of the Association is a good solution to this question. Here we find men and women who make religion a part of their play as well as of their work. We find in the Bible classes and discussion meetings a great many who are like us in doubt and discouragement, as well as some who have overcome their doubts, whose example and lives give us assurance and hope. Through their help and God's

guidance we cannot but find ourselves; our souls grow larger and our faith stronger. The Association leaders realize that doubts are indications of growth, that spiritual pursuits are not and should not be separated from temporal. At the same time, spiritual development is emphasized. In this great transitional period through which China is passing, we need men and women who have vision, who have power derived from the Almighty, whom no persecution nor glory can draw away from their goal. The Association according to my opinion, gives the best opportunity for developing such characters.

FUNG HIN LIU (WELLESLEY).

V. Association and Social Responsibilities

China's desire is that of every young nation—to become great and strong, to make a history for herself, and to be the leader of all nations. In order to attain this end, it is very necessary for her to have efficient men in her service. She needs educated men who understand thoroughly the business to which they wish to apply themselves, men of high social ideals as well as men of political ability, for revolution without evolution would never prosper a nation.

The masses of common people in China are groping and grasping for Western ideals. They are endeavoring to free themselves from old superstitions and bondage and are reaching out for betterment socially. Who can help to raise our people out of degradation? Who will bear them knowledge of Western social customs? Does it not behoove us, the members of the Christian Association, to enlighten our brethren? We, who have had the opportunities for an education, who have had unlimited fields for training and experience—is it not our duty to help our less fortunate brothers?

Our Christian Association is an extremely small body compared with the members who need our help, but everything has its small beginning. The little drops of rain make mighty rivers. The little grains of sand build up mountains. Pennies make dollars. So we, though small in number, can accomplish a great deal by individual efforts.

And this social uplift must begin right here amongst ourselves first. We need to know before we can impart knowledge. This question then arises: "How and where are we to get this knowledge?" In two ways: one through observation, and the



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other through the use of these observations in our own social work.

The organization with which we are most familiar, perhaps, is the Y.M.C.A. and its different branches of work. It takes care of a young man's Christian training. It looks after him mentally, morally and physically. Besides the essentials, the Y.M.C.A. looks after the pleasure side of a man's life also, for there are clubs for all kinds of interesting entertainment for its members. Then there are leagues formed in the various cities of the country who look after the welfare of the children. These leagues are composed of influential men and women who look into the daily life and especially the environments in which they live. Lectures are given from time to time by eminent people on various subjects pertaining to this work, thus getting the coöperation of the public. And furthermore, we have about us everywhere the social settlement work—a society which looks after the homes of the foreigners in this country—to see that they are sanitary in their habits and help them where help is needed. There are the playground workers too, who take charge of little children who would otherwise be straying about on the streets. These and many other organizations are means of social uplift to be found by everyone in this country.

The above-mentioned social work could be done in our own country. There are young men, children, and poor people in our country, too, to be taken care of. The young people especially; for to them we look for our great future. The children of today will become the rulers and leaders of tomorrow, and they must be nurtured and raised with the greatest care.

In conclusion then, let me urge each member of our Christian Association to put forth his or her efforts to study and learn the best methods to attack this great task we see before us—that of our social responsibility to each other and to our fellow-countrymen. Let each one of our members find out his or her special vocation in this branch of work and volunteer his or her services in the Christian Associations and clubs already formed here. There may be but few places for us to practice in; there may be only a limited number of clubs formed amongst the Chinese, but with many hands at work the field will broaden before us. And where is a better way to get good than by doing good? When is a better time to begin than right now?

N. C. CHU (CALIFORNIA).

VI. The Individual and the Society from the Christian Point of View

It was asked once by a member of the then patriarchal society, "Am I my brother's keeper?" This was certainly the sentiment of the day, four thousand years ago. Two thousand years since the asking of the question, the great Apostle Paul answered the question in the affirmative; and he illustrated his opinion of our responsibility toward our neighbors in the following simple words:

"If my eating meat causes the downfall of my brother, I shall not eat meat then, just for the sake of my brother." This principle can be applied in every walk of life, in every place, and in every generation. We are responsible to some extent at least for the lives of our neighbors.

If we want to go into the question more deeply and want to analyze it more minutely, we shall perhaps see more clearly the reason that this is so.

In the first place, we know that unlike inanimate objects, we are unable to keep aloof from other objects similar to ourselves. In other words, we are not trees or stones, which remain in their individual places wherever they happen to be placed, or planted, and are unable to change their positions. On the contrary, we are moving objects which some day or other are bound to come into contact with each other. We might pass our brother's field, touch his clothes, or even "bump into" him by accident while we are walking. We need our neighbor's wheat or flour for making bread. Our neighbor in turn needs the milk that our cow supplies. This need of each other's service has gradually grown to be an indispensable factor, and this develops, in a very crude form, to be what society is at large.

Society, in its primitive stage, is just the collective body of men, whose chief occupation in life is similar and whose chief aim is for the individual self, or those very closely related to himself. As would be readily seen that in this stage of humanity, in which the doctrine of the survival of the fittest prevailed, the man who was the strongest in the society was master. The rest had either to give way in such a mean manner, that he was under the absolute control of the strongest. Here, when one asked the question, "Am I the guardian of my neighbor?" the answer would come immediately in the negative. This is an age of egoistic individualism—each one is for himself.

Can such a state of affairs endure long? Of course, it will not. From our own experience, we feel that there is this guiding principle in us which bids us treat those who are weak mercifully and compassionately. Again, there could never be such a thing as absolute individualism. We are rational beings, and because we are rational beings, we are bound to exert an influence upon our fellow-men for either good or bad.

We have our personal influence in the community in which we live, to make the society better or worse. If this personal influence is used for selfish ends, society is bound to grow corrupt and degraded; when it is exerted for the general welfare of the whole community it is service. It is, therefore, our imperious duty to make our society better each day. We should not neglect our obligations and it is certainly an unreasonable excuse for us to copy the mistakes of our neighbors.

We can see, therefore, that in accomplishing this aim, our own freedom of action or our personal interests are often at stake. What shall we do then? Shall we deny ourselves in favor of society? Certainly we should, if we only think a second. I myself am but a part of society, and a very small part, too, while society is the whole of which I am a part. When society is benefited, I am also.

Moreover, as a member of the society from which I came, I owe to that society a great many debts, which are to be returned only by acts of gratitude. I owe my being to my parents, my education to my teachers, the protection of my liberty to my state, and innumerable other things.

Am I to be ungrateful, and give society no return for what I have received from it?—or shall I not rather give as much as I can as an expression of my gratitude? The more society gives us, the more it has a right to expect from us. Think of the scientists who are working in their laboratories; what a contribution they have given to society at large! Think again of those that fell in the battlefield for the righteous cause of their country; those that have perished in the plague for the love of their fellow-men; those that have given their lives in the watery deep for the rescue of the drowning; have they done these things in vain? The higher we climb in our civilization, the greater the burden of our responsibility for our fellow-men in this generation and in the generation to come.

I. HSUAN SI (MICHIGAN).

VII. A Christian Citizen and His Political Duties

Any fool can govern men if he has the opportunity, but it takes a statesman to govern his fellow-beings well. To govern men well is the most complex problem of mankind from pre-historic times to the present. It has puzzled the greatest master minds of the world; it has sent many kings and emperors to their early graves. Until now no one questions the truth: "Uneasy lies the head that wears the crown."

Because governing of men is the hardest problem of mankind, it becomes the noblest profession of all human vocations. If Christianity is worthy of its salt, it must tackle men's hardest problem and must offer a satisfactory solution. To my mind, it not only offers the most satisfactory solution, but it also regenerates societies from the very bottom. It gives the individual a new life!

A modern Christian has no more political privileges than a citizen of other faith; but he has more responsibilities. He has extra responsibilities because of his acknowledged Fatherhood relation to God and brotherhood relation to men. Furthermore, he should be constantly seeking Divine guidance. A Christian can do no better for the kingdom of God than to serve his fellow-creatures in the political field. Lest I might be mistaken, I say I do not mean that the kingdom of God must be won through politics. Far from that. I firmly believe that the Kingdom of God can be won only through Love. Absolute separation of religions from politics is now an accomplished fact.

If any politician or statesman takes advantage of his political position to promote the interest of his religion, however noble, he commits an inexcusable mistake against our country and his God. But, on the other hand, if any Christian statesman works purely for the betterment of his fellow-countrymen and is true to his trust, he is laying up treasure in heaven, where neither moth nor rust do corrupt.

What are the political duties of a Christian citizen? I shall discuss the duties in three respects; namely, first as a private citizen, secondly as to his political opportunities, and lastly as an official.

The most important duty of a private citizen besides being law-abiding, is to use his best discretion in voting. This is the

paramount requirement of good citizenship. It is the citizens that make the government what it is and not those officials in Peking and elsewhere. The great differences between the political institutions of the United States and those of the Latin-American countries are the reflected differences between the two types of citizenships and not of a few leaders. The motto of democracy is: "A government of the people, for the people and by the people." No one doubts the truth that the success of any government depends entirely upon the degree of intelligence of its citizens. That is where Christianity exerts its strongest influence, because Christianity stands for purer and better manhood. And it will mould the best citizens for China. If any citizen exercise his suffrage intelligently and honestly he is expounding the great Christian principle—"But let every man prove his own work, and thus shall be rejoicing in himself alone and not in another, for every man shall bear his own burdens."

Now as to the political opportunities of a Christian citizen—President Woodrow Wilson said again and again, that "it is much to be regretted that the American college graduates do not take as active part in politics as they should." "Dirty politics is only good for the Irishmen" is absolutely wrong because by the very fact that politics is dirty, it is the patriotic duty of every college graduate to purify politics, and to purify politics is to be politicians. Every Christian should seize every opportunity to serve the greatest number for the greatest good. "No man, when he hath lighted a candle, covereth it with a vessel, or putteth it under a bed; but setteth it in a candlestick, that they which enter in may see the light." On the other hand, he must remember this also, "For if a man think himself to be something, when he is nothing, he deceiveth himself." Here a Christian has the advantage because of his divine guidance, namely, to find out from the spirit within himself where he stands—between the two extremes of self-deceit on one hand and false modesty on the other. When he answers the call, he must bear in mind that he is out neither for honor nor for fame, but for the humble duty: "Bear ye one another's burden and so fulfil the law of Christ."

What are the duties of a Christian officer? We all know the requirements of a good public servant, and being a Christian is no exception to the rule; but there are extra responsibilities. He should stand out boldly for social justice. At present,

he should champion for such national issues as the abolition of Polygamy and of Yellow Slavery, and the education of and the Respect for Women. Polygamy fouls personal purity; it destroys family happiness; it degenerates our race. Indeed, polygamy has no place in this Twentieth Century Civilization. No less urgent is the immediate abolition of "yellow slavery." To be sure, our "yellow slavery" is less serious than the "white slavery" in America and elsewhere; but it is a question of principle and not of magnitude. So long as we admit slavery, it is a curse to humanity, it ought, as the opium curse, to be abolished, however large or small in scale. Then he should champion the cause of the education of and the respect to our sisters. Good mothers will mould good citizens. When and only when our Republic has good and intelligent women citizens, then and only then, we will fear no nation. Our country will then be able to enjoy permanent prosperity, because we have good homes. We have good homes because we have good mothers. Great obstacles before China are many and must be overcome; but what is difficulty if we Christians only have the faith for ultimate triumph of righteousness? If great sacrifices are necessary let us demonstrate that we are worthy of our salt; and forget not the teaching: "Ye heavy laden, leave thy burdens to God thy Father."

The political obligations of a Christian citizen are then three-fold. First he must be a good and intelligent citizen so as to bear cheerfully his own burdens; secondly, he must be alive to his political opportunities so as to bear the burdens of his fellow-citizens; and thirdly, when he has the opportunities, he must fearlessly use his political influence for social betterment of the people, and must be willing to meet the issue and then leave his burdens to God. When he fulfils these three duties, he makes heaven on earth and opens the eyes of the people that Christianity is not only a meek religion but a fighting religion—a religion always fighting for HUMANITY.

K. S. LEE (CORNELL).

PART II

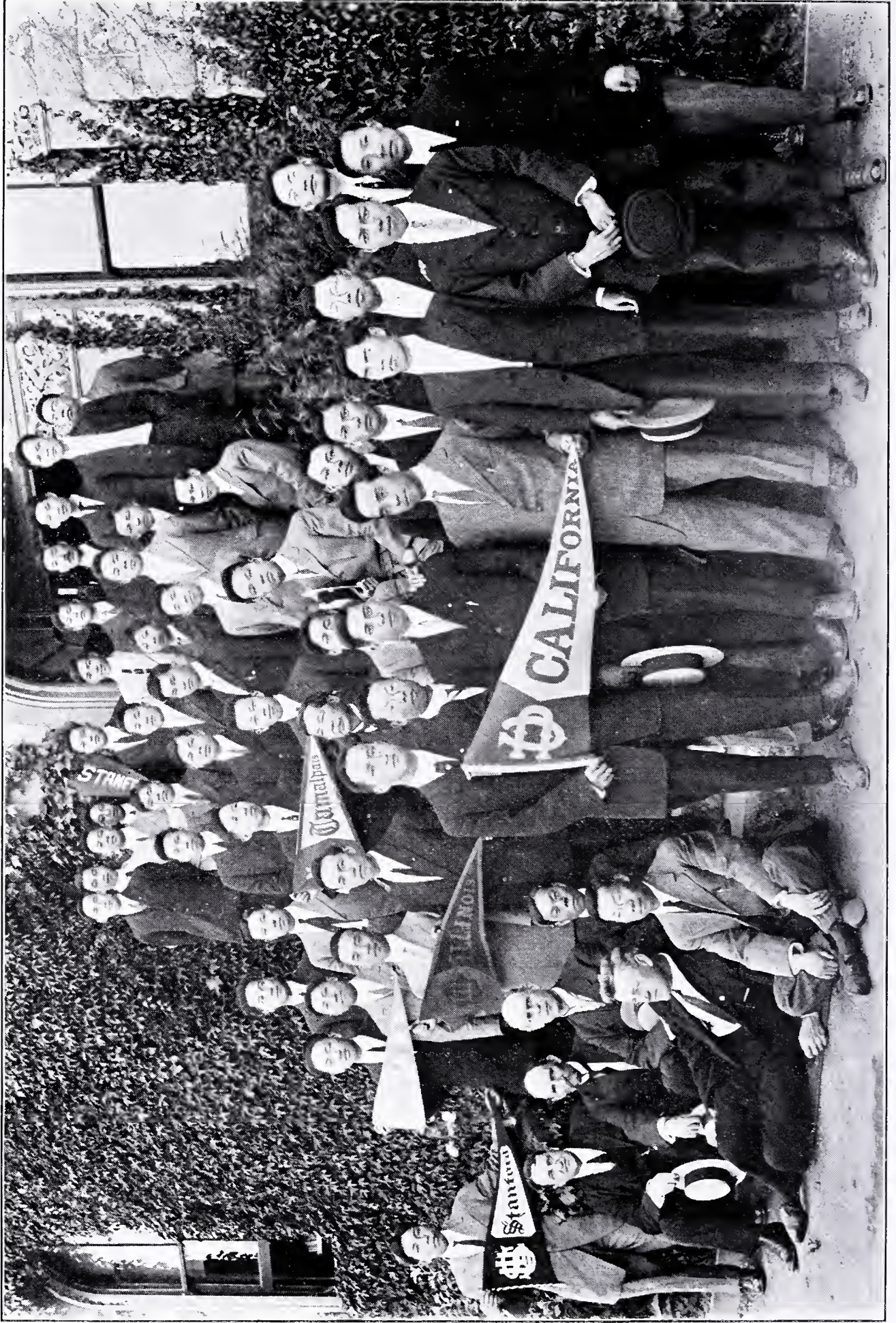
I. An Appeal

Our ex-general secretary, C. T. Wang, has on record for making the following statement:

"I think there is one thing above all other things, one institution above all other institutions, one Christian force above all other forces, that is able to reach the students as no other institutions are able, and that is the Young Men's Christian Association. This I say, not from a theoretical, but from a practical standpoint. We find that at present it is the Y.M.C.A. that is able to cope with the student class."

Wherein lies that power to cope with the student who is so indifferent, so critical and so skeptical? For three great reasons: 1. For the breadth of its scope, as it involves the development of the three-fold nature that every young man should seek to build up—the physical, the intellectual and the spiritual. 2. For the practicability of its activities, as not mere knowledge and philosophy but actual utility in serving the community in which we live is our aim. 3. For its aggressive spirit in Christian service as this passion is not passive but highly active and yet it is tinged with that sense of humility that it disarms antagonism and vindicates sincerity.

It has been said and truly said that China must undergo three more revolutions before she can really be a modern Republic. These will be the industrial, the social and the religious revolutions; in all these there are grave dangers—as every student of sociology can tell. To lead the thinking minds of the nation our students have to play the rôle of the industrial, social and religious leaders. Technical students will lead in industry, and sociological students in society, but who shall lead the millions in religious and moral life? To be frank, since Confucianism is not a religion from the modern sense, it shall only be able to take the place of ethical philosophy; Taoist priests and Buddhist monks are no more thinking leaders. Who are and who will be the religious leaders of the Chinese Republic then?



Third Annual Conference of C. S. C. A. at San Anselmo, 1912

I agree with Mr. C. T. Wang that the Young Men's Christian Association is the institution to furnish active leaders, as it has already done so. Such men as Chang Pao Ling, Fong Sec, W. C. Chen, Y. Y. Tsu, C. C. Wang, Y. T. Tsur, David Z. T. Yui, etc., is ample testimony. It has been reported that inasmuch as there is no religious body in China that could earnestly intercede in behalf of the new government, the Chinese Christian Church has been appealed to by the government. There is not the least doubt that the Churches will respond most loyally and devotedly—in fact they have always offered prayers for the welfare of the State, country, her rulers and millions.

Fellow-students! There is not a single Chinese student in America whose interests could not be covered by the breadth of the scope of the Association, nor could the practicability of our cause fail to impress them,—let us then welcome you into our Association that we may develop together side by side.

Fellow members! Let us entreat every one of you to show our active interest to introduce our fellow-students to the Association either by asking them to attend the Summer Conferences or join our Association. Remember the secret of success is Christian humility in Service.

II. The Christian Association Movement

BY ARTHUR RUGH.

The Young Men's Christian Association today
Association should be an inspiration to every young man to
Beginnings to do his best, as he sees it—no matter how small
the task—when once he decides to do good toward
his fellowmen. In 1841, when but a boy of twenty, George
Williams, who afterwards was knighted by Queen Victoria for
his Christian work, did not know that he was starting an Association that would influence the world, he only knew that in the firm where he was employed there were eighty young men, with no ideals, low morals, no Christianity and that he wanted to help them. His first step was to pray for a companion, and soon one like-minded with himself came into the firm's employ. Then together they prayed and lived their helpful lives and one after another their fellow employees were invited into their bedroom meetings for Bible study and prayer. Soon others were led into the Christian life, and the bedroom became too small.

After consultation a meeting was called June 6, 1844, to consider the possibility of extending their work into other mercantile houses. Twelve young men were present and a simple form of work was organized under the name of "Young Men's Christian Association."

Shortly after the organization of this first Association, similar societies were established in other London dry goods houses; 1845 saw the first volunteer secretary for the London Association and in 1851 the first paid secretary was engaged.

It is not assumed that the Young Men's Christian Association was the first organization formed for the advancing of interests of young men. In this and other lands efforts had been made from time to time, some of which had met with considerable success, and more than one society thus formed in England, on the continent and in America has since reorganized as a Young Men's Christian Association.

From the very beginning George Williams, with his spiritual earnestness and energy, kept the main objective of the organization clearly to the front. It was said when he entered the employ of the London draper that it was impossible for a clerk to work there and be a Christian; in three years' time it was impossible for a clerk to remain there and not be a Christian.

The Young Men's Christian Associations
First Associations in North America in the United States and Canada are a direct outgrowth of the one formed by George Williams. A letter from London, published in a Boston paper, led to the organization of an Association in Boston, December, 1851. Twenty-five days before an Association had been started in Montreal, but of this nothing was known in Boston for more than two years. The press of the United States gave publicity to the Boston Association and within two years Associations were formed in twenty American cities. The first International Convention was held in Buffalo, June 7, 1854, ten years and one day from the founding of the Association in London.

From the beginning, the object of the Young Men's
Object Christian Association has been to save and develop young men. This purpose has always been kept prominent. At the International Convention of the North American Associations held in Portland, Maine, in 1869, there was also adopted what has since become known as the Portland Basis, under which the voting and office-holding privileges in the

North American Associations are restricted to men who are members in good standing of evangelical churches. The North American Associations are thus vitally related to the evangelical churches and throughout all the intervening years the movement has proved itself to be the church at work, interdenominationally, and through its laymen, for young men and boys.

One of the greatest men ever recruited for its **Principles** secretarial ranks, Robert McBurney, who from 1862 to 1898 was General Secretary for New York City, summed up the Association as follows: —

- I The work shall be for young men and boys only.
- II That the welfare of the whole man—body, soul and spirit—should be promoted by the energetic development of the physical, intellectual, social and spiritual departments of our work.
- III That points of doctrine controverted by evangelical Christians are to be avoided and the simplicity of the Gospel adhered to.
- IV That the churches to which our members belong have a prior claim on their sympathy and labors.
- V That when questions of moral reform become political party questions, our Associations, as such, can have no relation to them politically.
- VI All these principles may be thoroughly understood and zealously advocated, but we need to remember that there is such a thing as dead orthodoxy, even in Association work and methods. “Our knowledge must be vitalized and sustained by the Holy Spirit, and we must, as workers, be living in close communion with our Lord, or our work for Him will be without fruit.”

From these first City Associations the work **Present** has spread to the great mass of students in **Status in** the United States and Canada, to railroad men, **North America** to industrial workers, to the men and boys of rural districts, to the men in the Army and Navy, to the colored men, and to the North American Indians.

In 1912, the following figures were given in re-
World porting the world work; these will indicate to what
Statistics extent the Association has spread in Europe and North America: 8348 Associations; of these 2118 are in United States and Canada. 869,747 members; of these 536,037 are in the United States and Canada. On the 1293 buildings

owned, valued at \$17,365,865.00, 743 valued at \$13,938,788.00 are in the United States and Canada.

About twenty years ago the people of the countries of Asia asked the North American Associations to send out a few experienced secretaries to make available the Association methods and experience among the young men of the Orient. From this first appeal has sprung our Foreign Work and there are now 142 foreign secretaries stationed in China, Japan, Korea, Philippine Islands, India, Ceylon, Turkey, Brazil, Uruguay, Argentine, Chile, Mexico, Cuba, Porto Rico and the Canal Zone.

In 1895, the first foreign secretary was sent to China; since then 75 secretaries have traveled from different countries, most of them from America, to help the Chinese establish their work. Associations have been organized in 103 colleges and in 21 cities; the work is in charge of a Chinese National Committee with Mr. K. S. Wong as Chairman, and from the beginning has been supported and propagated by Chinese leaders. While the secretaries from other countries have increased in numbers from one in 1895 to 75 in 1913, the Chinese secretaries have increased from none in 1895 to 85 in 1913. The Association in China has won the hearty approval and support of all the modern officials; President Yuan Shi Kai has given liberally to it financially and otherwise; Dr. Sun Yat Sen, Vice President Li and all the prominent men have greatly aided in the work, and we feel that a great future is before it there.

APRIL 28, 1913.

III. A Brief History of the Chinese Students' Christian Association in North America

OBJECTS. For the past fifteen years China has been in a state of ferment. The old has been giving place to the new, both in ideals and institutions. Her well-wishers looked on with deep concern at the rapid transition and the development of new leaders. The abolition of the old educational system, the installation of the modern schools, the consideration of the traditional esteem for learning, and the fact that while the Government and Missionary schools were equipping a few leaders, the bulk of the ambitious and earnest students went abroad to seek modern learning, made it apparent that the future leaders of China would naturally come from the student body.

At one time Japan had some 15,000 students congregated chiefly about Tokyo. There they were exposed to all sorts of influences, good and evil. The National Young Men's Christian Association of China, therefore, in 1906, established a branch Association at Tokyo to give them ministering care of body, mind and spirit. This experiment proved to be of signal success and hundreds and thousands of them repaired to the Association Building and hundreds of them eventually became leaders who are now exerting an enormous influence upon the communities in China. As a salient example of this indirect influence might be cited the recent organization of a Y.M.C.A. in Yunnan-fu by two returned students from Japan.

By 1908, it became evident that the stream of students was gradually being deflected to America, and Mr. C. T. Wang, after working for three years at Tokyo, was sent over to pursue his studies as a further preparation for higher service. In the meantime, a number of Chinese Christian students felt the need of an Association, so that organized effort could be exerted upon their fellow-students in things religious. Wherefore, on July 2, 1909, six young men gathered together at Hamilton, N. Y., to discuss the possibility of calling an organizing conference directly after the Fifth Annual Conference of the Chinese Students' Alliance. Invitations were sent to all Christian students and the response was highly gratifying. The program was strong, the speakers inspired and all the students present were moved by one spirit. Officers were elected and a rough draft of the Constitution adopted—with the unity of Christian Chinese students, the formation of their character and aggressive Christian work, by and for the Chinese students as its objects.

We have undertaken to trace the extension of the student Y.M.C.A. movement from China via Japan to America, for we purpose to show the desire of China's well-wishers to imbue the future leaders of China with some fundamental basic religious principle as a life guide for their future careers, so that, like Dr. Yung Wing and Dr. Sun Yat Sen, they might lead lives of characteristic devotion and Christian sincerity without side-stepping.

ACTIVITIES. In order to achieve the above-mentioned objects of the Association as outlined in the Constitution the regular activities might be summarized under groups, viz.:

1. *Secretarial Itinerary*.—As our students are scattered over vast territories, secretarial visitation has been deemed the most

efficient method of binding the members together. The objects of these trips are manifold, but in general they are:

- A. To solicit the coöperation of local leaders.
- B. To approach new members.
- C. To organize Bible classes.
- D. To enlist the support of American friends.

2. *Association Publications*.—In order to assist the efforts of the different committees, a monthly report is issued as an official organ and freely circulated among members and friends of the Association. *The China Young Men*, published monthly by the National Association of China, serves as a semi-official organ in providing Christian literature and up-to-date news of Association activities in China.

3. *Summer Conferences*.—The annual gatherings have been very beneficial and full of importance. To have a number of equally earnest young men undergoing similar religious experiences, to discuss frankly together fundamental problems of life, has enabled many of our students to come to a voluntary decision to accept Christianity on account of their personal conviction. Appreciating this, it has been our custom to secure the services of great and acknowledged leaders to direct our discussions. In 1909 and 1910, the conferences were held at about the same time with the Alliance Conferences; but the difficulty and expense involved to get first-class leaders, suggested the idea of union conferences with the American students. In 1911 it was tried, and aside from the excellent speakers obtained, we derived other advantages by associating with the American students at Pocono Pines and Linwood Park. The conflict of dates between these conferences and the final examinations of different colleges, directed us to Lake Geneva, East Northfield and Silver Bay, where we had record delegations for 1912. In tabular form the conferences held are as follows:

<i>Year</i>	<i>Department</i>	<i>Place</i>	<i>No. of Delegates</i>	
1909		Colgate College, Hamilton, N. Y.	66	
1910	East	Trinity College, Hartford, Conn.	78	} 178
	Mid-west	Northwestern, Evanston, Ill.	60	
	West	Chinese Baptist Church, San Francisco	40	
1911	East	Pocono Pines, Penn.	37	} 155
	Mid-west	Linwood Park, Ohio	38	
	West	Stamford University, Cal.	57	
	Women	Silver Bay, Lake Geneva, Granville	23	

1912	East	Northfield, Mass.	71	} 218
	Mid-west	Lake Geneva, Wis.	56	
	West	San Anselmo, Cal.	64	
	Women	Silver Bay, Lake Geneva	27	

This year we are following the example of last year's experiences and expect to establish a record attendance.

4. *Special Trips.*—In the summers of 1910 and 1911, the Chinese Government were sending large numbers of students over to America. With a view to help these new students to cross the continent and to locate them in the several institutions, special deputies were sent to the Pacific Coast to accord them a hearty welcome and to tender their services in the name of the Association. These services were greatly appreciated both by the Commissioners in charge and the students themselves.

In 1909, three delegates were sent over to the Oxford Conference in England and the Berlin Conference in Germany. In 1911, Mr. C. T. Wang represented us at the White House Conference, Washington, D. C., and at the Constantinople World's Student Federation Conference, where he was elected vice-president. This summer, twenty delegates will be sent to the International Federation Convention at Lake Mohonk, N. Y.

PRESENT STATUS. The Association is divided into four departments, namely, the women, the eastern, the mid-western and the western, and it has an Executive Committee of seven officers, three of which are secretaries. Each department has three executives and three committees on membership, Bible and finance.

Today the Association has a total enrolment of 442 members (active 227, associate 140, coöperative 69, honorary 6), or according to Department: Mid-western 140, East 125, West 97, Women 74. The total increase for the last half-year is 66. This year, there are only 14 special Bible classes for our students; last year, there were twenty; but in consideration of the beneficial influence to be derived from the study of the Bible with American students less have been formed this year. During the past five years, some 39 students have joined the Church, while a large number are earnestly endeavoring to arrive at a personal decision as the large associate membership testifies.

OUTLOOK. Several years ago, Chinese students coming abroad were specially cautioned by their parents to keep Christianity at their arms' length. The obvious reasons were, firstly:



Chinese Delegates at Lake Geneva Conference, 1912

it was a religion of which they themselves knew nothing: secondly, they were afraid that conversion meant the adversion to ancestral worship, and hence the end of filial piety: thirdly, they did not cherish the idea of their children becoming iconoclastic towards their old religious beliefs. Recent changes at home have made people think more independently, and the young men who have joined the church in this country assert that their parents do not raise objections any more, as like all human parents, they earnestly wish the welfare of their children. And as the Christian Bible teaches, "Honor thy father and thy mother that thy days may be long in the land which the Lord, thy God, giveth thee," it is evident that if only one absorbs the real Christian principle of love and sympathy there is no ground for iconoclasm in dealing with our parents.

Dr. Sun Yat Sen's Christian unselfishness has surprised the world, and especially his own countrymen. President Yuan Shih Kai, realizing the strong influence of a true Christian life, has highly commended the work of the Y.M.C.A. in China. As Mr. Fletcher Brockman reports: governors, educators, generals and military officials at home are all requesting the establishment of such associations for their young men. The reaction of this changed attitude upon our students in this country will develop amazing results as time goes on. Even in a few years, the unequalled records of our association, and more especially the spirit of concord and devotion exhibited by all our members have indicated to our observant students, the spirit of Christian humility in unselfish service. This is the central truth why no organization of the Chinese students can measure up to the standard of the Association.

Y. S. TSAO.

IV. Constitution of the Chinese Students' Christian Association in North America

ARTICLE I. NAME

The name of this organization shall be The Chinese Students' Christian Association in North America. This Association shall be affiliated with the General Committee of the Young Men's Christian Associations of China and Korea.

ARTICLE II. OBJECTS

The objects shall be: (a) To unite all the Christian Chinese students in North America; (b) To promote growth in Christian

character; (c) To carry on aggressive Christian work, especially by and for the Chinese students.

ARTICLE III. ORGANIZATION

SECTION 1. This Association shall be divided into four departments to be known as: the Eastern Department; the Middle West Department; the Western Department; and the Woman's Department.

SECT. 2. The Eastern Department shall embrace such territories of the United States and Canada as are east of the meridian passing through Buffalo; the Middle West Department shall embrace those between Buffalo and the Rockies; the Western Department shall embrace those west of the Rockies; and the Woman's Department shall include all the women members of the Association.

ARTICLE IV. MEMBERSHIP

SECTION 1. The membership of this Association shall be as follows: *viz.*, active, associate, coöperative, and honorary.

SECT. 2. The active membership of this Association shall consist of Chinese students in North America, who are members of good moral standing in an evangelical church and have been elected by a two-thirds vote of the Membership Committee. Only active members shall have the right to vote and hold office within the department to which they belong unless duly transferred by the said department.

SECT. 3. Any non-Christian Chinese student of good moral character may become an associate member of this Association by a two-thirds vote of the Membership Committee.

SECT. 4. Any friend of this Association who is not a Chinese student, may become a coöperative member of the Association by a two-thirds vote of the Membership Committee.

SECT. 5. Any friend, who has rendered any distinguished service to this Association, may be made an honorary member of this Association by a four-fifths vote of the total number of votes cast by the members present at the annual conferences of the various departments in the same year.

SECT. 6. The annual membership fee of each member, active, associate, or co-operative, shall be one gold dollar (\$1.00), payable before Christmas.

NOTE.—Whosoever wishes to join the Association as an active, associate or coöperative member, should apply to the Departmental Membership Committee as appended in the official directory.

V. Association Finance

RECEIPTS

Membership Fees	\$400.00
Appropriation from International Committee.....	1,500.00
Donations and Pledges.....	1,300.00
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Total	\$3,200.00

EXPENDITURES

Summer Conferences	\$400.00
Meeting of the Governing Board.....	100.00
Traveling for Officers.....	1,200.00
Special Deputy for New Students.....	200.00
Association Organ ("China's Young Men")	200.00
Printing and Stationery.....	400.00
Postage	200.00
Clerical Work	150.00
Special Appropriations to the Shanghai General Committee and the Alliance.....	150.00
Sundry, including Telegraph, Telephone and Expressage, and other Minor Items.....	200.00
<hr/>	
Total	\$3,200.00

As can be noted from the above statement, the Association has been indebted greatly to the assistance of the International Committee, to the liberal donations of American friends and to the loyal support of our members. The expenses for carrying on the work efficiently are heavy, but our friends and members have never yet failed to respond to our calls. We have reason to be very thankful, therefore.

VI. Conference Announcements

Mr. Chas. D. Hurrey, executive secretary of the Student Department of the International Committee, has already invited all our students to be their guests for several days before our own sessions begin at Lake Geneva and Northfield, where we expect to have as our National delegates Mr. C. T. Wang and Mr. S. K. Tsao, to bring fresh news from China.

CONFERENCE DATES

1. Lake Geneva, Wisconsin. As guests from June 13th to 17th, private Chinese program from June 17th to 22d at \$1.25 per day.
2. East Northfield, Mass. As guests from June 20th to 24th, private Chinese sessions from 24th to 29th for \$8.50 in all.
3. Silver Bay. June 20th to 30th and Lake Geneva from August 22d to September 1st, for women delegates.
4. San Anselmo Seminary, Cal. For western department; conference to be held in August.

FACTS CONCERNING THE LAKE GENEVA AND EAST NORTHFIELD CONFERENCES

1. The American Student Conferences will be held at the same places.
2. Chinese delegates are cordially invited to attend the first few days of the American Student Conference as their guests, during which days neither board nor lodging will be charged.
3. The two conferences will have many meetings in common, but some will be exclusively Chinese.
4. In these exclusively Chinese meetings, important present-day problems of China will be discussed.
5. At these conferences reports of the year's work in the Departments and in the Association will be submitted, and new departmental officers for the next administration will be elected.
6. Noted men of wide interest and large experience in life will speak at the meeting.
7. Nearly all afternoons and evenings will be free for boating, bathing, tramping, ball games and other recreative and social exercises.

Besides these features, the conference affords a rare chance for making friendships and creating better understanding between Americans and Chinese. Every prospective delegate is further advised to consult carefully all announcements he may receive from now on.

THE COMMITTEES FOR THE NORTHFIELD CONFERENCE

Central Delegation: K. S. Lee, Chairman; C. F. Wang and F. L. Chang; Personal Work: Loy Chang, Chairman, and two associates of his choosing; Business: H. J. Fei, Chairman, and associates; Social and Celebration: S. P. Wo, Chairman, and

associates; Public Meeting and Music: S. J. Chuan, Chairman, and Associates; Resolutions: S. Hu, Chairman, and Associates.

TOPICS FOR DISCUSSION

1. Christianity and the Chinese Scholar, S. Hu and Y. C. Mei.
2. Christianity and the Social Evolution in China, Loy Chang and W. P. Wei.
3. Theological Problems, P. C. Chang and K. S. Lee.
4. Christianity and Character, Z. Z. Kway and C. F. Wang.
5. Evangelization Problems, Rev. P. N. Tsu and Y. S. Tsao.

THE COMMITTEES FOR THE LAKE GENEVA CONFERENCE

Central Delegation Committee: Messrs. I. H. Si, S. D. Lee, A. J. Elliott.

Ann Arbor, Mich.: Messrs. V. T. Maw, K. Y. Wu, C. P. Wang.

Athens, Ohio: Mr. K. T. Tsui.

Berea, Ohio: Mr. T. C. Chow.

Chicago, Ill.: Mr. T. Z. Zee.

Columbia, Mo.: Mr. S. T. Chang.

Columbus, Ohio: Mr. W. Chin.

Detroit, Mich.: Mr. Chas. T. Foo.

Evanston, Ill.: Mr. K. S. Liu.

Golden, Col.: Mr. H. Tsai.

Lafayette, Ind.: Mr. C. Y. Chiu.

Lansing, Mich.: Mr. W. C. Nee.

Madison, Wis.: Messrs. J. Wong, S. K. Loh.

Manhattan, Kan.: Mr. Ed. Shim.

Urbana, Ill.: Messrs. T. Chuan, T. New.

Valparaiso, Ind.: Mr. H. Chan.

Music Committee: Messrs. W. P. Chen, J. Z. Zee, W. K. Lim.

Reception Committee: Messrs. T. K. Kaort, K. S. Zee, H. L. Huang, T. New.

Recreation Committee: Messrs. C. P. Wang, S. C. Pung, M. D. Wong.

Registration Committee: Messrs. C. T. Sung, U. C. Lay, V. T. Ku.

Resolution Committee: Messrs. S. H. Kee, S. J. Shu, C. K. Wu.

Social Committee: Messrs. L. K. Kao, C. Chu, T. L. Koo.

Conference Historian: Mr. L. K. Kao.

TOPICS FOR DISCUSSION

1. Political Problems of China today, Mr. C. Y. Chiu.
2. Economical Problems of China today, Mr. W. P. Chen.
3. Sociological Problems of China today, Mr. C. Chu.
4. Educational Problems of China today, Mr. S. D. Lee.
5. Religious Problems of China today, Mr. K. S. Zee.

VII. Directory of Officers and Committees, 1912-1913

GOVERNING BOARD

General Executive Committee.

- P. C. Chang, President, Clark University, Worcester, Mass.
Miss F. H. Liu, First Vice-President, Wellesley College, Wellesley, Mass.
V. Y. Chiu, Second Vice-President, University of California, Berkeley, Cal.
K. M. Wong, Treasurer, Livingston Hall, Columbia University, New York City, N. Y.
Y. S. Tsao, General Secretary, Harvard, 39 Holyoke House, Cambridge, Mass.
S. D. Lee, Associate General Secretary, University of Wisconsin, 619 W. Johnson St., Madison, Wis.
Loy Chang, Associate General Secretary, Harvard, 29 Stoughton Hall, Cambridge, Mass.

DEPARTMENTAL OFFICERS.

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